letter," and another, the reëlection of this somewhat choleric gentleman to the supreme executive office. But we have not permitted these incidental and perhaps unavoidable individual blunders to blind our eyes against the necessity and opportuneness of the movement nor the indubitable good will and commendable zeal of the leaders, from Mr. Minnahan down. And we can not, for the good of a sacred cause, stand silent when these men are accused of alleged errors of which they are guiltless and ulterior motives which we are confident they do not harbor.

If, as we sincerely hope, the Federation has "come to stay," it will surely some day, despite the present views and intentions of its officers, "mix in politics," because as a Catholic body it can not stand idly by when Catholic principles are attacked or the rights of Catholic citizens trodden under foot, which is bound to happen sooner or later in a land where godless State schools are raising up a generation of infidels who despise and hate the Church.

And when the day for combat comes, and the Federation of Catholic Societies does its plain and bounden duty, by throwing its powerful influence into the political arena for the cause of right and justice, the Vicar of Jesus Christ will not disapprove, but praise and bless, as he has time and again praised and blessed the German Centrum and the Catholic political parties in Belgium and Holland, that do not permit craven cowardice or any other despicable motive to prevent them from proving the faith that is in them in public as well as in private life.

## FREEMASONRY vs. CHRISTIANITY.

TO THE EDITOR OF THE REVIEW.—*Sir:*

The reason the writer, who is not a *sacerdos* but an *advocatus*, wrote anonymously (anent Freemasonry in reply to Rev. Vincent Brummer, Vol. IX. No. 50) is, because he holds a public position representing a population of about 30,000 inhabitants, the majority of whom are non-Catholics. The Masons are numerous and powerful where the humble writer lives, and by not signing his name under such circumstances, he simply made use of our divine Savior's advice, "Be wise as serpents."

The "attack" was not meant on Father Brummer, but on that arch-secret society, Freemasonry, which, together with other secret societies is rapidly gnawing away the foundations of Christianity among all the Protestant sects. I feel sorry for having wounded Father Brummer's feelings, and ask pardon.

It can not be denied that the spirit of so-called higher criticism

is infecting Catholic circles in all lands; and the Bible Commission is indeed a timely institution. But that which was taught by all (or nearly all) the Fathers, and since then by the teaching office of the Church, must stand as orthodox Catholic doctrine until she gives a judgment to the contrary. Then, and not till then, will it be time to depart from the old.

In this case it is not a question about a disputed point within the Church. But the point at issue is, the evil spirit pervading Freemasonry. This evil spirit working through Freemasonry has been solemnly condemned—not by conclusions drawn from the annotations of Loch and Reischl, or Arndt-Allioli; but by the formal judgments of many popes. Clement XII., in 1738, in his "In Eminente," made use of the following weighty words: "We strictly forbid ....the faithful....to dare or presume, under whatever pretext....to enter said societies of Freemasons....We absolutely ordain that they totally refrain from such societies....under pain of excommunication....Further, we will, and order, all.... to proceed against the transgressor....of whatever dignity or pre-eminence." The ban has never been removed. Pope Leo XIII. in his two encyclicals (April '84 and Oct. '90) is no less plain nor any more lenient than his predecessors.

Father Brummer's quotation from our Holy Father's Encyclical on the Scriptures refers only to a matter not adjudicated by the Church. Hence it is not relevant to the point in dispute. "In dubiis libertas" can never be brought in when it comes to a question about Masonry. It is immaterial whether the evil spirit inspiring the condemned societies be called "goat," "bull," or "unicorn." As a general rule the word "goat" is used in the Bible as synonymous with "evil spirit" or "reprobate." It is the evil spirit that inspires men to form societies whose aim is to destroy the Church of Christ, to give children a purely secular training, and to propagate anti-Christian principles by means of the press. With reference to Masonry there can be no middle ground—like the immutable law of contradiction in logic: nothing can both be and not be.

I did not state that Arndt-Allioli are "infallible interpreters of divine tradition." They are not infallible interpreters at all. Such belongs exclusively to the teaching office of the Church. They (A.-A.) simply reiterate, repeat, in their annotations, the teachings of the Fathers, plus the decisions of the infallible Church, plus the consensus of the whole Church—in the latter following the noted canon of St. Vincent of Lerins: "Id teneamus,

quod ubique, quod semper, quod ab omnibus creditum est; *hoc est vere proprieque catholicum.*"

The writer gladly admits that he has a childlike faith in Arndt-Allioli. The more we study such annotated Bibles (and the continuation of the Bible—the Lives of the Saints), the more these will indelibly impress upon us the fact that it is only on the ladder of humility and childlike faith that we can ascend to Heaven.

Father Brummer further says: "I consider the other extreme, an excessive faith which generally includes the corruption of dogma, incomparably more harmful in our times." In this he is greatly mistaken. The writer (who is forty-four years of age) has never met an educated layman who had an excessive faith. But he meets many educated Catholics whose faith is decidedly lukewarm; they are tainted with an excessive lack of faith!

Father Brummer further says: "As long as the nature of Freemasonry is so grossly misunderstood, we can never hope to witness a change in the situation." Let us not worry about this. The Church (the Holy Ghost) understands the nature of Freemasonry thoroughly well, and it will never succeed in deceiving the spouse of Jesus Christ. It is dangerous to tamper with such a society. Its aim and spirit is substantially the same the world over. Freemasonry, and most other secret societies, lead inevitably to naturalism, which ultimately must end in refined paganism. This is not a mere opinion, but a statement of facts taken from trustworthy sources.

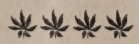
I admit that there are gentlemen among Masons; I even go so far as to state that some in the lower grades, who are ignorant of the object and spirit of Masonry, belong to the anima Ecclesiae.

My authorities are: Father Müller's 'The Church and Her Enemies' (Benziger Bros.); 'Der stille Krieg der Freimaurerei' (Herder, Freiburg); Father Rosen's latest work on 'Secret Societies'; 'Freemasonry Illustrated' (Ezra A. Cook & Co., Chicago), etc. The Catholic Truth Society of Philadelphia has issued an excellent little 5-cent pamphlet, 70 pp., on Freemasonry by D. Moncrieff O'Conner. "Thousand and One Objections to Secret Societies" by Rev. J. W. Book, R. D. (B. Herder) is also good.

*Dilexerunt magis tenebras quam lucem; erant enim eorum mala opera.* (Ioannes III, 19.)

ADVOCATUS.

[This letter closes the controversy.—EDITOR.]



# REFORM---TRUE AND FALSE.

By Bishop Keppler of Rottenburg.

(*Continued.*)

Again, a reform of Catholicism must above all be a religious reform. Hence the primary forces and principal means of the movement must be religious, the supernatural means of grace, faith, the sacraments, Mass, prayer, confession. The sacrament of penance is the sacrament of reform. "Auricular confession," says Goethe, "ought never to have been taken from us." The false reformers are beginning to see that these great religious supernatural forces have no part in their movement. We should therefore expect that, as they talk a great deal of "religious Catholicism," they would press above all the religious forces of Catholicism into their service and lay chief stress upon the religious duties of Catholics. But such is not the case. Their deeds do not correspond with their words. And here lies the internal untruth, the Phariseeism of their endeavors. We refuse to accept a reform with a double bottom. Though I feel tempted to mention names, I will refrain, especially since the author of the catch-word ("religious Catholicism") is no longer among the living; let him remain nameless here, since he has for years, nameless or under cover, injured the Church with his pen incalculably.*) St. Francis preached and practised religious Catholicism. Why do not the modern reformers follow his example? Let them spare us *their* "religious Catholicism" which is neither religious nor Catholic. Truthfulness is the first of all duties. Such reforms lack internal truthfulness. Goethe says: "To ask others to do what you do not do yourself, is mean." And Jesus says of the Pharisees, "Do according to their words, not according to their deeds." Our modern reformers constantly prate about "religious Catholicism," but in matter of fact they set aside the religious element and dabble in culture and politics. They are either incapable of clear thinking, or liars, or both. St. John writes: "If we say we have fellowship with him, and walk in darkness, we are liars, and the truth is not in us." (1. John, 1, 6). These reformers demand a "religious Catholicism," but in reality advocate a "cultured Catholicism" which is the very opposite of it. That is a double game; and its strength lies in the power of its stock-phrases and catch-words. They pretend that they are only concerned with Catholicism from the point of view of culture, abstracting from its inner ecclesiastical and spiritual side. But this is impossible; Cathol-

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*) The reference is to Prof. F. X. Kraus, of Freiburg, recently deceased.

icism indeed as a religious factor, is also a great factor in culture, in the truest and highest sense. But this culture begins with the spiritual power and influence of religion, and grows in proportion to it. Religion is the highest culture. Our reformers overlook this fact.

A reform of Christianity, of Catholicism, must take hold of the inner man, and make him better. It must be a reform of the whole man, of his soul, will, character, conscience, not merely of his mind and intellect. The whole Catholic faith and all Catholic life are matters of the heart. A reform of it must appeal, in the first place, to the heart, not to the intellect. A true reform will ever be above all a moral, and only secondarily, if at all, an intellectual movement. It is in this way that our Lord and saints like St. Francis and St. Bernard have reformed.

The common vice of all false reformers is Rationalism. Their every second word is education, knowledge, culture, science. Now these are all important and necessary things, as long as they are not pursued in the wrong fashion. But in a religious reform they are naturally only of secondary consideration.

The opinion that mere training and knowledge will carry with them an improvement in character, is contradicted by history and experience. Kant says: "Art and science have cultured us to a high degree; we are civilized to overflowing,.....but before we can consider ourselves as moralized, there is still much wanting." The word of Kant was true then, and is even more so now. Not intellect, but morality, is the decisive point in the life of nations as well as of individuals. "In our days the brain is tyrannizing the soul," truly says Verdaguer, the Spanish priest and poet. And the *Revue Occidentale*, the official organ of French Positivism (1902, II, 139), bears witness to the same truth by saying that "morality will always claim the final victory over intellectuality." Our common sense tells us the same thing. The peculiar malady of our age is weakness and want of character. Therefore, every true reform must be a reform of character. The human race has now well-nigh made conquest of the whole world; but it has suffered damage in its soul, if it has not lost it altogether. Is there anything so soul-less as "modern" society, culture, science, literature, and art? A reform is most certainly required, but not in the direction of intellectual attainments. Both faith and reason tell us that.

Moreover, true reform is always a popular reform, a reform of the people. It begins below, and with the people, not *vice versa*. So it was in the days of our Lord and in the early days of Christianity. There is no other way possible. The message of all true reformers sent by God into the world has always been to

the people; they have never appealed first, much less exclusively, to the educated, the higher or "better" classes, but to the poor and the simple. To them must also be preached the gospel of reform. It would seem to be almost a law of history that corruption begins at the top and works downward; but improvement and reform begin below and work upward.

The reforms lately suggested are not popular reforms, nor do they pretend to be. Their authors and prophets are the "would-be cultured."

The reform upon which they have set their hearts, and for which they labor, is a "cultured Catholicism." They look to the educated. They consider it too hard for the educated to believe and live like the common people. They wish to coat the bitter pill of faith with the sugar of culture, and to substitute for the faith of a child that of the learned. This a short-sighted and impolitic undertaking. The reformer who would count solely upon the educated, is strangely miscalculating his chances. Let us suppose for a moment that our educated and half-educated Catholics have entered the shallow waters of unbelieving modern culture and science. Do you think their downward course could be arrested by any kind of Catholicism? No: the miracle and the supernatural would always be an insuperable barrier.

We can not treat with indulgence the advocates of such errors. Soft compresses of pity and forbearance are here of no avail. They suffer from an evil which can only be cured by an operation. They are blind, and very often proud. The cataract must be removed from their eyes. We must show them that they stand in even greater need of real simple faith than the common people, and that they ought to be even more grateful for the divine gift; that they should not look with contempt upon the faith of the people, but esteem and honor it, and pray that God may give and preserve in them a simple, honest, sound faith, such as the common people possess and practise. Our Lord was the friend of the poor, and to the poor in spirit, not to the learned, He has promised the Kingdom of Heaven.

Intellectual pride leads to contempt of the people. This is exactly what we notice in some of our reformers. They regard the faithful Christian people as *misera contribuens plebs* and ignore them in their reformatory schemes. They decry their simple life of faith as "paganism"; unlike Christ, unlike St. Francis and all noble souls, they look down upon the children and the lowly. They forget the words of Christ: "Become as little children." They demand that the Church authority pay not too much attention to the "children," at the expense of the "adults." But if adults forget the word of the Savior: "He that shall scandalize

one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea,"—then it is the most solemn duty of the representatives of that authority to stand up for the children against the adults. Contempt and neglect of the lowly is, intellectually and humanly, direct evidence of lack of culture. Protestants too have protested against such conduct. "The people have a sense of truth which the learned often lack," says Court Preacher Stöcker, and we must agree that he is right. Who ever is not impressed with the predilection and care of Jesus or St. Francis for the little ones and the humble, or holds it to be paganism, may consort with Goethe and Moltke, who have betrayed the same sentiment. In all the deeper questions of life the culture of these "educated" reformers gives out. Their reform and their culture is as thread-bare as their "religious Catholicism." They do not come from the right source,—the heart; they draw away from God. These reformers have no idea how and where the heart of the Church, the heart of the people, beats. The Catholic people and the Catholic Church have together but one heart. But they will never be able to drown the beating of this heart by the noisy din of their ambiguous phrases and their Pharisæic prattle of false reform.

Some there are among them who seem at least to realize that a reform can not be brought about without the people; but being infatuated with the idea of culture, they fancy that the only way to reform is by lifting the people up to the level of the educated. They do not perceive that such forced attempts at the education of the lower classes can not produce more than a "half-education," with all its disastrous consequences to body and soul. The words of Treitschke are true, though severe: "Everywhere the streets are now resounding with the cry, Education makes free. Yes; but the experience we get in the streets shows us that man is the mere slave of a phrase. All half-education is shameless." To raise the people to the level of the educated or rather half-educated, is to destroy the people. Its natural soundness and health, its native vigor, its moral strength, would all be gone. Our faithful people would become a herd of Socialists and Anarchists. Modern Socialism is the outcome of half-education. Has the advancement of German popular education produced an improvement in German morals? Every expert will tell you the contrary. German morality has steadily gone down since the year 1870. Criminality is rapidly on the increase among school children. Here is matter for deep reflection. It is for this reason that we turn to the people with a double affection, seeing to how many snares and dangers they are, often quite unawares, exposed. All

good and honest Catholics should pour out the full stream of their love upon the people, who are thirsting for truth and justice. To enlighten the mind is good, but to comfort hearts is more necessary, more important, and more meritorious. Let all of us good Catholics, and especially the shepherds of the flock, listen to the call of God, "Comfort ye my people" (Is. xl., 1). When need is greatest, God is nearest. There is a proverb among us to the effect that "God never abandons an honest German." This is a beautiful saying. But it is far more true to say: God never abandons an honest Catholic. May our hearts be all one and strong in this divine faith and confidence. It is the heart that makes the reformer. The man who does not look to the soul and heart of the people may be a very learned man, but he is not a reformer. The *Schwäbische Merkur* has correctly prophesied: "The entire movement (of the recent Catholic reformers) originated at the desk of the study-room, and it will never pass beyond it; it will never be a movement of the Catholic people."

The select circle of unbelieving savants before whom the Catholic reformers cringe and bow and scrape, know it equally well. They shrug their shoulders at the compliments paid to them from that quarter; they neither recognize nor care for the new friendship; they laugh in their sleeve at them. They have far greater respect for the Pope and the Jesuits. If Leo XIII., in the midst of his magnificent administrative and organizing work, has thought fit to single out as a means of reform the imitation of St. Francis, the devotion to the Sacred Heart of Jesus and the Rosary of Our Lady, he has shown us the way of prudence and simplicity. This is the ordinary way of the Holy Ghost. Blessed he who follows it. Christ walked this way; we should follow him. Jesus wrought for the people and against the Pharisees. And even to-day it is the duty of Christians to follow His example. Our modern reformers do not sufficiently imitate Christ. We may also say: A true Catholic reform must be undertaken under the banner of Mary, the holy Mother of God, full of simplicity and wisdom. She was the first and best of the imitators of the Master. A reform can be a central reform only if it comes from the centre of religion and turns back to the centre. This is the spiritual circulation of the blood. Every true reform must reproduce the heavenly drama of Bethlehem: A child in the manger, surrounded by men of the people, born from the womb of holiness, and praised by choirs of angels. *Fiat lux.*

[*To be concluded.*]

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## SOCIALISM IN THE UNITED STATES.

We have already animadverted on the constant growth of the Socialist vote throughout the country.

Of the two chief factions into which the Socialists of the U. S. are split, we read in the *Independent* (No. 2817):

The Socialist Labor party (known, from its uncompromising leader, as De Leonites) "is the oldest political organization in the United States whose platform is the 'Co-operative Commonwealth;' it is a direct importation from Germany and is affiliated with the Marxian movement. The rank and file are largely Germans. But the autocratic methods of the leaders and their vitriolic abuse of all those who differ with them has kept their numbers comparatively small. The Social Democracy is younger and more truly American. In Massachusetts especially its increase was phenomenal."

Besides forming the two political parties aforementioned, the Socialistic movement in the United States bids fair to honeycomb the trades unions. At the last annual convention of the American Federation of Labor at New Orleans, it will be remembered, nearly half of the delegates voted for a resolution in favor of Socialism. The "Fabian movement" in this country has practically died out and Communism and Bellamyism are now a matter of history. Even Populism as a distinct political force has had its day. Political Socialism, however, is growing among all classes, and if the American Federation of Labor should ever renounce its past and present policy of working along economic lines to the exclusion of politics, the Socialist movement would then receive such an impetus as might disorganize our present great political parties.

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## THE ST. LOUIS COADJUTORSHIP.

"Why does not THE REVIEW speak out in the matter of the St. Louis coadjutorship? It has not even mentioned the candidates. Your readers are entitled to all the information you have on this important question."

Our impatient questioner ought to know that THE REVIEW is not in any sense of the word a newspaper. Besides we do not consider "bishop-making," to employ an apt Teutonism, part of our journalistic mission. However, to gratify our friend, and a few others who have sent on similar enquiries, we will sketch the progress of the coadjutor matter, letting the "sources" speak and the reader draw his own conclusions.

The episcopal consultors and irremovable rectors of this

Archdiocese met on Epiphany day and, in accordance with the rules of the Third Plenary Council, elected a tern for the office of coadjutor-archbishop, the S. Congregation of the Propaganda having refused Msgr. Kain's request for an auxiliary bishop and insisted on the appointment of a coadjutor *cum jure successionis.**)

They elected the following candidates: Rt. Rev. E. J. Dunne, Bishop of Dallas: Rt. Rev. J. J. Glennon, Coadjutor-Bishop of Kansas City, Mo.; and Rt. Rev. S. G. Messmer, Bishop of Green Bay.

The fact that only the first two names, which had been proposed by Archbishop Kain himself, were mentioned in the next number of the *Western Watchman*, seemed to indicate that Msgr. Messmer, undoubtedly the best-known among the three candidates and a scholar of national reputation†), was *persona ingrata* with at least one member of the diocesan clergy.

After the suffragan bishops of the Province had met, on January 13th, it was "semi-officially" announced‡) that the result of their deliberations could not be given out, "as a request of absolute secrecy was laid upon those present by the Archbishop." This same "semi-official" report, after hinting that "Bishops Dunne and Glennon, whom the Archbishop himself at the meeting of priests designated as men acceptable to him, are believed to be on the (bishops' list), concluded with these significant words: "A third name was to be selected. More doubt hinges about this one. The priests selected a German, Bishop Messmer, of Green Bay, Wis. Perhaps the bishops have done so also, but as was observed by a wise churchman after the meeting, 'the names of Kain, Hennessy, Hogan, Glennon, and Cunningham' (these except Hogan are the prelates who were present at the meeting) "'don't indicate as much.'"

On January 24th, the same newspaper, by an apparent violation of the Archbishop's "request of absolute secrecy," was able to announce that the names of Bishops Dunne and Glennon had been inverted by the suffragan bishops; that the name of Bishop

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*) In this connection, a note from the Catholic Transcript, of Dec. 25th 1902, may prove interesting: "The fashion of appointing auxiliary bishops has had its vogue, except in dioceses where there is regularly work enough for two bishops. Coadjutors with the right of succession will henceforth be named. This precaution will facilitate matters very much in the event of the death of the ordinary. It will get rid of the manifold difficulties which grow out of the interregnum and do something to counteract the long delays which are dictated by Roman prudence. Moreover when a bishop with right of succession is selected, due deference will be paid to the wishes of those who are entitled to a voice in the selection. Then that uncomfortable personage, the seeless bishop, will become rarer and rarer. No doubt, the Roman authorities had some of these things in view when they legislated against the auxiliary"

While St. Louis is a large diocese, large enough perhaps to afford work for two bishops, our Mt. Rev. Archbishop's state of health is such that the S. Congregation deemed it advisable that a coadjutor cum jure be appointed.

†) Msgr. Messmer is one of the founders of the Federation movement and was until recently President of the Columbian Catholic Summer School. Before his elevation to the episcopate he was Professor of Canon Law in the Catholic University at Washington He is a Swiss by birth and of the German race.

‡) In the St. Louis Globe-Democrat, Jan. 14th. The "semi-official" character of the report was intimated by the same newspaper in its edition of Jan. 24th.

Messmer had been replaced by that of Bishop Hennessy of Wichita; and that the venerable Bishop Hogan of Kansas City had expressed his willingness to surrender his coadjutor, Msgr. Glennon,—by which the latter's "chances" had "increased tenfold." This was followed by a hint that the majority of the archbishops would no doubt endorse Bishop Glennon, and the insinuation that Msgr. Messmer's candidacy had "not been received with any great enthusiasm even by the Germans, for whose sake he was put on the list," because he "is (?) at the head of the [Catholic] Summer School movement," which "has never met with general approval from German Catholics," who, "especially in St. Louis, are "not attracted by open air Chautauqua methods";—an insinuation which was promptly shown to be without foundation by the daily German Catholic *Amerika*.

As is usual in such cases, a great many letters are going to Rome in this matter, and it is impossible to forecast the final decision of the Holy See.

## LETTER BOX.

***Enquirer.***—No, I am not surprised at the *apologia* of the new Mormon Senator from Utah, Reed Smoot, by the editor of the *Intermountain Catholic* (No. 17), nor at the honor the same editor does the "Apostle" by printing his portrait on the first page, as if he were a leader in the Catholic Federation movement or a Knight of Columbus. Our progressive Catholic papers, you know, are "broad" and "liberal."

***Rhode Islander.***—The "certain deplorable" (Catholic) "journals, published for the most part in the Middle West," whose advent is "welcomed" with a "weekly chuckle" by so many Catholics in the East that the *Providence Visitor* is getting green with envy (No. 16), can't really be so awfully bad, since the *Visitor* describes their patrons as the former supporters of McMaster and Brownson, who were concededly very able writers and generally orthodox. I regret that I can not tell you which papers are meant, as none such are on my exchange list. Apply to the reverend editor of the *Visitor*, and when you have got them let me know; for unlike that sedate and temperate gentleman, I dearly love to hear "an editor speak out" and see him "hit his opponent in the eye."

***Perplexed Layman.***—You enquire: "What is the primary object underlying the creation of sodalities? Is the giving of euchre parties one of their approved functions? Are balls given for the benefit of the church permissible, and should the rector receive the money raised by means of such social functions? Do you deem it consistent with Catholic principles to invite avowed freethinkers and Freemasons to deliver orations at gatherings held under Catholic auspices? An answer to the foregoing questions will greatly relieve a mind which in its youth received instructions in Catholicity that seem to be diametrically opposed to present-day tendencies."

I am afraid you are an old fogy. The *Catholic Citizen* could tell

you that the Church must advance with the age, even at the risk of scandalizing "Scholastic night-owls" and others who are not "up-to-date."

*Amigo.*—Why our Catholic press is so eager for "ads" and so low in its standards? I will let Fr. Gerard, the able editor of the *Month* (Jan. No.) answer: "More directly it is to advertisements that a periodical has to look for its subsistence in these evil times; but advertisements of the louder and more paying sort depend ultimately on its spread among the gullible populace. One thing is clear, that literary excellence and elevation of tone are commercially unprofitable in journalism as in novel-writing."

*Milwaukee.*—I have always encouraged new ventures in the field of Catholic journalism; but it is true that there is a reverse side to the medal. "The cultivated section of the public is too scant to support more than a small number of publications adapted exclusively to its own standards; if this number is exceeded, the style must be let down lower and lower in the measure that it is needful to secure the support of the vast reading populace for whose taste some of the best pens in the country find it more prudent, if less glorious to cater."

*Indiana.*—I have made no mention of the *Catholic Family Friend*, by Father Toelle, because I recognize the reverend gentleman's good will and do not like to discourage any man in a praiseworthy undertaking. Your friend is not altogether wrong when he insists that no one ought to be allowed to start an English Catholic newspaper unless he masters the English language.

*Kicker.*—Do you know what Newman wrote to Percival, when he was asked to put down the Tracts which began the Oxford movement? "As to the Tracts," he said, "every one has his own taste. You object to some things, another to others. If we altered to please every one, the effect would be spoiled....The faults of an individual excite attention; he loses, but his cause (if good and he powerful-minded) gains. This is the way of things; we promote truth by self-sacrifice."

*Quaerenti.*—Can't say whether it is permitted to sell a Catholic church to Freemasons, who avowedly intend to change it into a Masonic temple. It has lately been done in Elgin (according to the Chicago *Chronicle* of January 25th), I presume with episcopal approbation; though in these matters you know *ab esse ad licere non semper valet conclusio.*

*Onkelos.*—You are not the first one who has tried to get me to make a statement on the strength of "numerous and undeniable proofs," which proofs, on closer enquiry, turned out to be few and very shaky, if they existed at all outside of some one's fertile imagination. Such experiences always remind me of the countryman who once undertook to supply a Chicago hotel with a carload of frogs daily. He came on the morrow with a dozen tied up in a red handkerchief. The manager in amazement enquired if that was the whole supply. "Wall," he said, "I allowed there was several carloads thar when I heerd 'um croakin' evenings, but when I come to ketch 'um thar warn't quite so many."

# MINOR TOPICS.

*What Becomes of Old Postage Stamps.*

Some years ago THE REVIEW published several notes on the question of what really becomes of the thousands of old postage stamps which are collected ostensibly for the purpose of buying Chinese babies. The ensuing correspondence, and a symposium printed later in the London *Tablet*, led to no satisfactory issue, because nobody was able to give any intelligible account of what was the ultimate purpose to which these used stamps were applied. The following telegram from New York seems to suggest the usefulness of further enquiry: "The arrest of a man, an inmate of the Sisters of the Poor at Newark, New Jersey, for using washed postage stamps, was followed by the discovery of 50,000 stamps soaking in a washtub. The Mother Superior declared that these stamps are sent to China, where the missionaries frequently use them in purchasing children for conversion. The government has long suspected that stamps were being rejuvenated in China and reshipped to the United States."

*Canadian Catholics and Annexation.*

In the opinion of the *Ave Maria* (No. 22) Catholic Canadians will postpone any movement looking toward annexation to the United States, at least until their coreligionists in this country enjoy equal advantages with themselves. Upon one of the chiefest of these advantages our contemporary remarks:

"A very large proportion of Canadians are Catholic, and they have Catholic schools supported by the State. Does any sane man suppose that this moiety of the Dominion population are anxious to become citizens of a country in which Catholics have to support their own schools in addition to paying their *pro rata* taxation for the public educational system?" Perhaps it may be said that the terms of annexation could provide for the maintenance in educational matters of the *status quo;* but the *Ave Maria* rightly opines that the chief American shouters for annexation, e. g., the N. Y. *Sun*, would be among the strongest advocates of Canada's accepting "all or none" of the Constitution; and the Constitution in their eyes is quite too sacred a document to be tampered with upon so unimportant a question as education.

*"Authoritative Arbitration."*

In the current number of the *Political Science Quarterly*, Prof. J. B. Clark publishes an article upon "Authoritative Arbitration," in which he expresses the belief that the logic of events is driving us toward the adoption of some method of settling labor disputes by regular process of law. He contends that strikes in large industries organized on a national scale have become intolerable, because they deprive the public of that continuous service which it has a right to demand. This right, of course, should not be enforced in a manner that is unfair either to employer or employé, and the article is devoted

mainly to the question of the practicability of devising and applying some authoritative kind of arbitration. Professor Clark seems to favor the creation of courts of arbitration with power to investigate the merits of labor disputes and to determine what should be considered a just rate of wages. When such a rate is determined, employés should be given the option of accepting it or of yielding their places to other laborers. Under such conditions, he thinks that public sentiment would compel the peaceful acceptance of the terms of the arbitration tribunal. At present, he says, the community tolerates "a limited amount of anarchy," because it is feared that if employers are given unlimited power to break strikes, wages may be forced below a just and proper level. His scheme is called "authoritative" arbitration in order, probably, to avoid some of the disfavor that attaches to all propositions for compulsory arbitration.

*Report of the Philippine Commission.*

The recently published extracts from the annual reports of Gov. Taft and the Philippine Commission, give a gloomy view of the condition of the Filipinos. Nothing said by the "pessimistic" anti-Imperialists—those pitiful doubters of the ability of the United States to administer colonies better than any other nation—can surpass these official reports in the blackness of the picture they paint. Wasted by war and misgovernment, with industry and agriculture prostrated and their finances upset, the islands are really in a shocking condition, many of the inhabitants being kept alive only by food supplies purchased by the Commission with the insular revenues. This is the report of Judge Taft and his fellow Commissioners, four years after our undertaking a war of subjugation to prevent the natives from "lapsing into anarchy"! And these are the same islands about which President Roosevelt had nothing in his annual message to Congress except unqualified praise of our great success and wisdom!

Writing in the January *Catholic World*, Rev. Charles Warren Currier expresses sincere regret that, through no fault of the Congress itself, our own Catholic learning was not represented at the recent International Congress of Americanists. "Its work belongs pre-eminently to the Catholic Church, whose children discovered and first colonized America. One of the best writers to whom Americanists look up, was a Catholic priest, the renowned Brasseur de Bourbourg. There is no reason why the present generation of Catholics, especially American Catholics, should not take a greater interest in a work that is eliciting the sympathy of learned men all over the world." Father Currier suggests that there ought to be a centre of Catholic Americanist studies in Rome itself, or at Washington, which might serve as a guide for similar studies in other portions of the globe.

This is indeed a kind of "Americanism" in which our Catholic University could engage without opposition from any quarter

and with great credit to itself and the cause of Catholic American scholarship.

The *Catholic News* (No. 13), reviewing several new publications on the holy shroud of Turin, says: "We should expect that Catholic authorities would welcome with something like gratitude an ally from such a quarter (M. Vignon) in defense of a relic. Yet the fact is that the verdict of Catholic expert authority on the alleged relic is that it is spurious. This judgment is based on the historical evidence available on the subject—evidence which has not had due consideration from M. Vignon, who has been too exclusively occupied with his scientific investigation."

We believe this to be a correct statement of the case.

Among the Catholic weeklies that have latterly joined THE REVIEW in its life-long combat against unsound fraternal assessment insurance, is the Cleveland *Catholic Universe*, which in one of its recent issues (No. 1486), dissects the Catholic Benevolent Legion, to which we already devoted some attention several years ago. The condition of this society has steadily deteriorated. According to the *Universe's* figures, it had a deficit in 1901 of $178,566, with "net cash assets $20,892 less than nothing." There was a loss in membership of 3,698. Time is a hard hitter at inadequate insurance concerns.

We have been able to find no better authority for the statement recently cabled across the ocean, that the Holy See had refused to appoint the Abbé Klein bishop of Monaco for the same reason that it declined to raise Msgr. Spalding to the archiepiscopal see of Chicago, viz.: because of the taint of "Americanism"—than the Paris *Eclair* of January 7th (quoted at length in *La Vérité Française*, No. 3454). The *Eclair* holds that "Americanism" does not exist and that Rome is allowing itself to be led hither and thither by its imaginings of an unreal phantom.

Rev. Dr. Charles Maignen shows in *La Vérité Française* (No. 3447) that there is imminent danger in France of a serious schism. Speaking in Scholastic phrase, he says that the *matter* (that is to say, the elements) are already there in the current desire for innovations which Leo XIII. has pointed out. All that is required to produce a full-fledged schism is the *form*.

According to a table prepared by Rev. Louis S. Walsh, Supervisor of Catholic Schools of the Archdiocese of Boston, which we find in the *Sacred Heart Review* of January 3rd, the Catholic free public schools of Massachusetts are attended by 71,038 children and save to the cities and towns of the State no less than $2,424,105,04 annually.